



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

MCNEILE, A. H. *Deuteronomy—Its Place in Revelation*. New York: Longmans, Green & Co., 1912. x+136 pages.

This is a popular introduction to the Book of Deuteronomy. The problem stated in the title receives very little consideration in the book. The author's concern is really with the ordinary themes treated in an "Introduction." It is, as its author states, "a simple study of the subject, free, for the most part, from technicalities, and entirely free from novel theories or speculations." Much of it takes the form of a reply to recent attacks upon the modern view of Deuteronomy. Those desirous of being intelligently familiar with the historical interpretation of Deuteronomy could do no better than to read this book.

FERARÈS, S. *לא חבשל גדי בחלב אמן L'Erreur de traduction prouvée par le mot חבשל*. Paris: Durlacher, 1912. 39 pages.

This is an attempt to demonstrate that the word always rendered "milk" in the command "thou shalt not seethe a kid in its mother's milk" (Exod. 23:19; 34:26; Deut. 14:21), should rather be rendered "suckling." This yields the sense "thou shalt not cook a kid while suckling its mother." The new translation does not rest upon solid philological foundations.

DÖLLER, J. *Das Buch Jona, nach dem Urtext übersetzt und erklärt*. Wien: Carl Fromme, 1912. viii+112 pages.

This volume carries the *nihil obstat* and *imprimatur* of the ecclesiastical authorities representing Rome. And well it may. For its author believes everything that anybody could require him to believe. He holds that Jonah was the author of the book that bears his name; that the mission of Jonah to Nineveh was a quite normal undertaking for a prophet; that Jonah was a type of Christ; that the book is a unit and essentially all genuine, even the psalm; that its narrative is of actual historical events; and that the various miraculous occurrences are not to be subjected to suspicion. The only points at which he departs at all from traditional views are 1:16, 2:11, and 4:8. The first he would transpose to follow 1:13; the second to follow 2:2; and from the third he would omit "east wind" as a gloss. An introduction, 56 pages in length, gives an excellent résumé of the history of the exegesis of Jonah, but makes little addition to the work of the author's predecessors. An extensive bibliography, 12 pages in length, gives all the literature on Jonah that is of any value and much that is of no use. The Hebrew text is printed alongside the German translation at the head of each page of the commentary proper. The commentary is, like the introduction, filled with the views of preceding interpreters; but the author exhibits good judgment in his selections of opinion and explains his text as fully and satisfactorily as could be desired by anyone who accepts the same views regarding the genesis and character of the Jonah story as he does.

MACALISTER, R. A. S. *A History of Civilization in Palestine*. Cambridge: The University Press; New York: Putnam, 1912. 139 pages. 40 cents net.

Every student of the Bible is interested in discovering as fully as possible the early inhabitants of the Holy Land. Mr. Macalister, of all recent excavators, was the best equipped man to prepare this little volume in "The Cambridge Manuals of Science

and Literature." His discoveries at Gezer gave him a cross-section of the history of the early occupants of Palestine including Israel. To a Bible student his chapters on the ages preceding the Hebrew monarchy are especially attractive, and, like the remainder of the book, are merely a condensation of the mass of information which he gathered in his work as excavator. A bibliography and map are very useful addenda to the handy little volume.

JOHNS, C. H. W. *Ancient Assyria*. Cambridge and New York: Putnam, 1912. 175 pages. 40 cents net.

Johns's little *Ancient Assyria* is a marvel of condensation. Really it is too much of one. Most of us would prefer that it be less bony, and more human. While his sketch is eminently readable and interesting for scholars of history who can read between the lines, a layman becomes almost wearied at the rapid succession of passing events and characters. A dozen fine half-tone cuts, a too brief bibliography, an index, and an uncolored map of Assyria conclude this, another volume in the "Cambridge Manuals of Science and Literature."

ROTHSTEIN, J. WILHELM. *Megillā, der Mischnatractat "Megillā."* Ins Deutsche übersetzt und mit besonderer Berücksichtigung des Neuen Testaments mit Anmerkungen versehen. Tübingen: Mohr, 1912. 20 pages. M. o. 70.

The Megillā (bookroll) usually means in the plural, the five books, Canticles, Ruth, Lamentations, Ecclesiastes, and Esther, which were read at five great feasts. But the term Megillā in this treatise refers to Esther. The Mischnatractat Megillā refers to the reading of Esther, and contains the regulations which are to be followed, especially those related in the ninth chapter, in the Jewish congregation. But the contents of the *Tractat* pertain in part only to the reading of the Megillā. The remainder deals with other things, some of which are only tangentially connected with the main theme. The translation is based on an Amsterdam edition of 1814 with constant reference to, and use of, later editions. The notes occupying about one-quarter of each page are especially valuable.

EISELEN, CARL FREDERICK. *The Christian View of the Old Testament*. New York: Eaton & Mains, 1912. 267 pages. \$1.

If the ordinary Bible student or reader of the Bible wants to know what Christian scholars believe today regarding the Old Testament he should pick up and read this book. Eiselen has canvassed some of the most troublesome questions that the layman in Bible study meets, and has presented sane, sensible solutions of them. Though no new theories or positions are advanced, the work will be a boon to many a man who has seriously stumbled over insignificant things that should never have disturbed his equilibrium. The mechanical make-up of the book can be improved in another edition, either by inserting the chapter-headings at the top of the right-hand page, or by putting this heading at the top of the left-hand page, and the chief thought of the two pages facing the reader at the top of the right-hand page. Such mechanical devices are a little more expensive, but immensely increase the handiness of a volume.